

AN
HELPE TO

By THOMAS JACKSON,
Esq. of Durham, and one
of the Physicians, and
LeGuerre Court.

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in the City
of London.

1684.

HELPE TO



THOMAS J. BROWN
1850

1850
1850
1850

TO THE RIGHT
Honourable, and most
Worthy Lady, Vicountesse

MAIDSTONE, grace,
mercy, and peace, from God

the Father, through **IESVS**

CHRIST, by the HOLY-

GHOST be multi-
plied.

RIGHT NOBLE LADY,



Great is their honour
in the eyes of Gods
Saints, whom God,
and the King doe ho-
nour; and great is your honour in
mine eyes, whom birth, & wealth;
education, and marriage; vertue,
and pietie; God, and King; haue

The Epistle Dedicatory

honoured: is becomen me, having
 receiued so many comforts and
 encouragements; protection and
 preferment; from your vertice
 noble husband, and your honou-
 rable selfe, (in so iustly occasio-
 ned common congratulation) to
 haue gone before others in giuing
 of honour; (a) but, being with
 the throng of important occasi-
 ons, kept backe, and cast bebinde;
 yet I presume of acceptance, being
 assured, that I bring the best pre-
 sent; for, Solomon hath witness-
 sed, there is nothing to be compa-
 red to this (b).

Pearles, and Precious stones
 are of great esteeme among Prin-
 ces, and Nobles; and specially a-
 mong Women, who doe naturally
 delight in ornaments, and in cu-
 rious

2 Rom. 12. 10

5 Prou. 3. 15.

The Epistle Dedicatory.

rious and artificiall decoration:
as the Embassadour of Christ;
(c) I commend to your honour, a
goodly and precious Pearle, such a
Pearle as maketh the wearers of
it truly honourable: The Disciple
whom Iesus loued (whose Gospell
your soule loueth) hath said; to
as many as receiue it, is this pri-
uiledge giuen, to become the sons
of God (d). And the Apostle
witnesseth of the Bereans; they
were more noble then they of
Thessalonica, in that they recei-
ued the word with all readinesse
of minde, and searched the Scrip-
tures daily (e). Well may they
be esteemed, high-borne, noble,
and happie indeede, whose father
is God (f); their brother,
Christ (g); their garments, righ-

Genus mulie-
rum naturae
naturae a
modi, et
ordinis.
Pom. in Job 5.

24

c 2 Cor. 5. 20

d Ioh. 1. 12.

e Act. 17. 11.

f 2 Cor. 6. 8.

g Rom. 8. 16.

The Epistle Dedicatorie

Reu. 19. 8.

Reu. 3. 17.

Exceh. 16.

11, 12.

1. 1. 100

1. 1. 100

1. 1. 100

Mat. 25. 34.

1 Pet. 5. 4.

1. 1. 100

Reu. 3. 17.

1. 1. 100

1. 1. 100

1. 1. 100

1. 1. 100

1. 1. 100

1. 1. 100

1. 1. 100

tequiesse (h); their fode, the
hidden mannah (i); their rings,
chaines, and iewells (k); the gra
ces and gifts of the holy Ghost;
their attendants, the Angells;
their inheritance, heauen (l); and
reward, the crowne of Glorie (m).
Ob, this is indeed, the true resto
ring of blood, the best part in Ne
blemens Scutchions, and highest
stemme in their Pedegree; for, be
they nere so high, and great, and
want it, they are but wretched,
poore, and miserable (n). Alas,
what are stately houses; rich fur
niture; costly apparell; delicate
fare; delighfull musicke; all pos
sible reuerence with tongue, cap,
and knee; multitude of followers;
great offices; larger euenues; and
all earthly pleasures that heart

can wish (in comparison) but verie vanity, and vexation of spirit? "So, as Moses in nothing showed more wisdom, then refusing to be called the sonne of Pharaoh's Daughter; and choosing rather to suffer afflictions with the people of God, then to enjoy the pleasures of sinne for a season; esteeming the reproach for Christ, greater riches then the treasures of Egypt (o).

I confesse, that honour is Gods ordinance; the reward of vertue; and of externall good things the best: to the pure, all things are pure (p): yet in holy tongues, the same word doth signifie both honour and burthen: because according to the height of honour, shall be the weight of account at

"Numquid in honore, sine dolore. Bern. de quinq; negot. Coli. 1718.

o Heb. 11. 24

* V. rautis premium. Arist. Ethic. 4. 1. Aquin. 2. 2. quest. 129. ar

4 Tit. 1. 15.

Chubod. Heb Honorare & onerare.

Quod hic hono-
rari debet, one-
rant,
August. Epist.
203. Col. 829.
9 a Pet. 3. ult.

* Virtus paucorum : paucorum
inquam prefer-
tim Nobilium
Barn. Epist. 113
1 a Cor. 11. 2.
1 a Pet. 1. 13.
1 a Tim. 1. 6
Eph. 6. ult.

the last day. I doubt not (ha-
ving had so many yeares experi-
ence) of your Ladyships growth
in Grace, and in the knowledge
of our Lord and Saviour Iesus
Christ (q) : yea, I am perswaded,
you shall bring forth more fruits
in your age : yet, considering the
times, * and our owne corrupti-
on, in a godly ielousie (r) y^e
thought it my duty, to put you in
remembrance (s), and to stir up
Gods graces in you (t) : that as
you have loved Christ in his Gos-
pel in sincerity (v) so you would do
so still ; yea, and to doe it more,
not letting the Pearle lye in the
heart, as in a Casket, under locke
and key, but make a shew of it,
letting the world see, you doe eue-
ry way seeke his honour, who hath

so many times honoured you.
 It is now full twenty yeares
 agoe, since preaching in your ho-
 nours house, and commending the
 saving knowledge of Christ, your
 Ladiship was pleased, to testifie
 your gracious acceptance thereof,
 both by private encouragements,
 and by sute in my behalfe, vnto
 an honourable person, then pre-
 sent; which was the first stone in
 the foundation of my preferment;
 for, as he frienaly promised, bee
 faithfully performed; so, as I am
 bound thankfully to acknowledg,
 from your Ladiships first motion
 it came, that now for many years,
 I haue enioyed my place in this
 Metropolitan Church, with much
 comfort in my calling, and parti-
 cular estate. The Lord resom-
 pence

Aug. 28. 1623.
 on 1. Cor. 12.

My L. Meluine

The Epistle Dedicatorie.

pence as hundred fold, all the
kindnesse I haue receiued from
you, and yours, for whose prof-
peritie, I am your daily Orator.

C. C. C. Nouemb.

T. I.

AN

AN HELPE
TO THE BEST
Bargaine.

MAT. 13. 46.

*Who when hee had found one
pearle of good price, he went
and sold all that he had and
bought it.*

AS diuers seruants in
the same Shop, in-
tending their Mai-
sters gaine, though
one, as the Fore-man, may
shewe the Commodity, and set
the

An helpe to

the price, yet the rest will further the bargaine, either by commending the goodnesse of the ware, or shewing others that is worse, yea, naught and counterfeite, and perswading the Customer to straine to buy it: So is it my desire, this day, to be a fellow-servant to helpe to strike vp the best bargaine, lately offered in the eminent place in this Kingdome, by a Reuerend & worthy Diuine, mine ancient Colleague *et* Contemporaneus: to whom I ioyfully giue the right-hand of fellowship (b), wee workers together, beseech you, receiue not the grace of God in vaine (c). In Court and Countrey, the true

Minister

Sol. 4. 7.

D. Hall, to the
Court at Tho-
balds, on
Sunday, Sept.
1613.

Gal. 3.

1 Cor. 6. 1.

Ministers of Christ sing but
 one Song; aime at one Marke,
 to make their hearers rich in
 (d) God, and wise vnto (e) sal-
 uatio, by the purchase of truth;
 We are not like the Priests and
 Iesuits, who are brethren in e-
 uill, though looking diuers
 wayes, according to their feue-
 rall* interests, yet, like Sam-
 sons Foxes, tyed by the tayles,
 to carry Firebrands, to set
 Gods Field on fire, & his vine-
 yard in a general combustion:
 but, as the Cherubims looked
 face to face, and both vpon
 the (f) Arke; so, one preach-
 eth out of the old Testament,
 another out of the New, both
 looke vpon Christ, who is the
 Creator of the Creed, and cir-
 cumference

d Luk. 12. 21
 e 2 Tim. 3. 15

* *Aduerſa vol-
 untas et conuul-
 ſio carnis.* D.
 King, Sermon at
 White-Hall,
 Nouemb. 9.
 1608. p. 11.

f Exod. 25. 18

Pro. 23. 23.
Mat. 12. 41.

Mar. 4. 34.
...
...

...
...
...
...
...

Parabola, H. 7.
Mafhal. a radi-
ce Mafhal, re-
gere cum impe-
rio. Buxtorf.
Plus moment fi-
gurate difla.
Aug. Epist. 119
ad Januar.

conference of all holy Scrip-
tures. Solomon biddeth vs, buy
the truth; but at no hand, sell
(g) it. A greater then (b) Solo-
mon biddeth vs buy it, though
we sell all we haue for it: the
one biddeth vs, buy and not
sell; the other biddeth vs, sell
that wee may buy both of
them intend mens happinelle,
by purchasing one & the same
truth: that was a precept, this
is the practice: that wee must
obey, and this imitate.

My Text is part of a Parable,
without which, CHRIST
spake (i) nothing; most pow-
erfull, to command attention;
and effectuall, to moue deu-
tion. A rich Parable, rich in
the historie, but richer in the
mysteru

mystery. " It proponeth, a Pearle of great price; for purchase wherof, all must be sold: but, it supponeth, a Jewell of inestimable pryce, in comparison whereof, S. Paul esteemed all goodly things to bee but drosse and (k) dung.

Parables are truely called sacred vailes. " giue me leaue to draw away the vaile, and let you looke into the holiest of all. This Pearle is, the Truth; in Hebrew, *Margerah*; in the Greeke, *μαργαριτας*; in Latine, *Vnio*: for, there is but one truth in the world: and this Pearle is called, a goodly Pearle, a faire *Margarite*: * For, euen the naked truth of God, without welt or guard, or any enticing words

" Nitet in cortice dultior in medullis, Ieron. Paulin.

k Philip. 3. 8.

" *Sacra velamina*. Dion. Areopag. *Myster.*

* *Kαθὼς ἀποκαλύπτει*

1. Theologie
2. Natur.
3. Natur. Hist.

1 Phil. 119. 72.

2 Pro. 3. 15.

3 Mat. 13. 17.

4 Mat. 13. 35.

words of mans wisdom, is
most louely, and beautifull,
yea, it is a Pearle of great price:
David esteemes it dearer then
thousands of gold and (l) sil-
uer: so did Salomon esteeme it,
all the things thou canst desire
are not to be compared vnto
(m) it: This goodly precious
pearle is (hid) hid from the
wisdom and search of flesh
and blood; CHRIST told
Peter when he had found it;
Flesh and blood hath not reuea-
led this vnto (n) thee. And a-
gainc; I thanke thee Lord of
beauen and earth, because thou
hast hid these things from the wise
and prudent, and hast reuealed
them to (o) babes. Yea, so hid,
as there is no finding it with-

our

out a guide; the *Eunuch* knew,
 he was in the field where the
 Pearle was, & wanted not for
 paines taking; *Werv Philip* ask-
 ing until hee had found it,
 he answered; *How can I with-
 out a guide?* And, there is
 but one field in all the world,
 wherein this Pearle is hid, *viz.*
 the Word of God; which is
 therefore called the Word of
 (q) *Truth*; which precious
 Pearle is hid so deepe in the
 field of the sacred Scripture,
 that there is no finding of it,
 without much search, and dig-
 ing; therefore Christ biddeth
 vs; Search the (r) *Scriptures*.
 And *Salomon* biddeth; *Seeke
 for wisdom*; as for *silver*, and
 search for her as for hidden
 treasure

p Act. 8. 31.

q 2 Cor. 6. 7.

r Ioh. 5. 39.

cumference of all holy Scriptures. Solomon biddeth vs, buy the truth, but at no hand, sell (g) it. A greater then (b) Solomon biddeth vs buy it, though we sell all we haue for it: the one biddeth vs, buy and not sell; the other biddeth vs, sell that wee may buy: both of them intend mens happinesse, by purchasing one & the same truth: that was a precept, this is the practice: that wee must obey, and this imitate.

My Text is part of a Parable, without which, CHRIST spake (i) nothing; most powerfull, to command attention; * and effectuell, to moue deuotion. A rich Parable; rich in the historie, but richer in the mystery.

Prou. 23. 23.

Mat. 13. 42.

Mar. 4. 34.

ἡμεῖς οὐκ ἔσμεν, ἡμεῖς οὐκ ἔσμεν.

*Parabola, Heb.

Mashal. a radi-

ce Mashul, re-

gere cum impe-

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Plus mouent fi-

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Aug. Epist. 119

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" *Sacra velamina.* Dion. Areopag. *Myster.*

* *Kαθὼς ἀπαργαζομεν.*

Περὶ τῆς ἀρετῆς
ἡ ἀρετῆς.
Laker. Heb.

1 Psal. 119. 72.

Pro. 3. 15.

Mat. 13. 17.

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most louely, and beautifull,
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our

out a guide: the Eunuch knew,
 he was in the field where the
 Pearle was, & wanted not for
 paines taking, yet, Philip as-
 king him if hee had found it,
 he answered; *How can I with-*
out a (p) guide? And, there is
 but one Field in all the world,
 wherein this Pearle is hid, viz.
 the Word of God, which is
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for wisdom, as for silver, and
search for her as for hidden
 B treasure

p Act. 8. 31.

q 2 Cor. 6. 7.

r Ioh. 5. 39.

treasure; but as the wise Merchant, that after great search, findeth a precious Pearle, hid in a field, will sell all hee hath to purchase that field, & pearle in it: so a wise Christian, by great study and meditation, hearing, reading, and praying, hauing found in the field of holy Scriptures, the hidden wisdom of God, for the saluation of man, by I E S U S CHRIST, it is a knowledge so sweet and deare vnto him, as hee will easily part with all earthly things, that he may enioy the blessing of the Word, and thereby encrease in the sauing knowledge of GOD's Truth. So much for the mystery.

The

The parts of this Parable are
two, viz.

Diuision.

First, the finding of this
Pearle.

Secondly, the procuring of
it, that it may be his owne that
findeth it.

I purpose by Go D's grace
to handle the second part, it
being to no purpose to find it,
vnlesse wee make it our owne,
that we may be enriched by it.
The manner how to compasse
it, our Sauour expresseth figu-
ratiuely, by a bargain, in which
bargaine, there are two things
done;

*Non minor est
virtus, quam
querere.*

First, Selling.

Subdiuision.

And secondly, Buying; (*He
sold all that he had, and bought it.*)

The difference
betwixt hea-
uently & earth-
ly purchases.

In this world, Kings, Prin-

ces, and great rich men, are able to buy goodly precious Pearles, and not sell any thing, the ouerplus of their great reuenues will compasse them; but, in the spirituall bargaine for this Pearle, there is no buying of it, but we must first sell; it is sometimes so deare, as the richest man must in action sell all: and it is neuer cheaper, but he that will haue it, must in affection, sell all that he hath for it: CHRIST our Master, hath himselfe in writing set the price, and we his Seruants cannot abate an haire; *If any man come to me, and hate not his father and his mother, and wife, and children, and brethren, and sisters; yea, and his owne life also, he can-*

not be my (t) Disciple: A great price, I confesse; yet, lest any should either stick at it, & goe away shucking the shoulders, as the rich man, that went away sorrowfull, for hee had great (u) possessions: or, repent of their bargaine, Christ hath assured, of all purchases, it is the best bargaine, and the onely way to bee rich: Euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, and the Gospels, he shall receiue an hundred-fold now in this time, and in the world to come eternall (w) life. Oh, suffer me then to prouoke you in this dead time, wherein though truth was neuer chea-

2 Luk. 14. 2

2 Mat. 19. 22

2 Mat. 19.

penult.

Mat. 10. 30.

Conclusion
the Preface.

per, it is generally thought to be too deare amongst many cheapners, but few buyers: GOD's seruants haue but cold takings, it is much to bee feared, if the market mend not, Christ will shut vp his shop-windows, and offer his Pearle to such as will more esteem of it: Oh, buy the truth whilst you may buy it, lest it prooue so scanty and deare, that it cannot be had at any rate: And that you may buy, first sell: that is the thing I purpose to presse at this time.

first part.

In Parables, the letter hath the least part: if other haue any, this passage needeth none, I neede not prouoke men to sell that they haue, too many haue

haue done so, in these late and deare yeares, to buy bread for them & their families: others, in this prodigall and luxuriousage, sell more then they haue, both present and reuerfion, inheritance, and offices; and run in debt to buy wine, drinke, Tobacco, & spend vpon their lusts: we had need to read lectures of good husbardrie to such, and pray them to keepe that which they haue, & let nothing be lost, lest they pinch with the Prodigall: in the end to sell all is the highway to misery.

This sale, is to enable a man to buy C H R I S T, yea, and heauen it selfe: good husbands may thus sell; yea, thus to sell

is

1 Tim. 4. 8

1 Cor. 3. pe-
nult.expens:
vendit.omni que ba-
uit.

Doct.

is the way to bee rich; this is
godliness, which hath the pro-
mise of this life, and of that
which is to (x) come: all good
things of this life are in God's
will and Testament, entituled
to such Prodigals; Hee that
will sell all for Christ, shall en-
ioy all with (y) Christ. Marke
then the words;

- This wise-man proposed for
patterne, doth not lay vp, or
lend, or mortgage, retayning
propriety, but doth (Sell) not
superfluities, and such things
as he can spare, or hath no pre-
sent vse of, but, (*All that hee
hath*.)

The words being opened,
hence we learne, that whoso-
uer will attaine to the sauing
know.

knowledge of Christ, & him crucified, must euer part with all hee hath.

For the Illustration whereof, let it be noted, that euery godly Christian must sel these three things.

Illustration.

First, himselfe.

1. himselfe.

Secondly, his sinne.

Thirdly, his substance.

Hee that maketh this sale, selleth all, and is able to buy the *Pearle*. For the first:

Hee must sell himselfe; What? to become a Bondslaue? No, no, but his owne natural wisdom, reason, will, affections, desires: yea, & confidence in his owne righteousness.

Confirmation.

This CHRIST expresseth,
saying.

7 Mat. 16. 24

a 1 Cor. 3. 18.
19.

b Rom. 8. 7.

c 2 Cor. 10. 5.

saying; He that will be my Disciple, let him denie (a) himselfe. And S. Paul; If anie man seeme to be wise in this world, let him become a foole, that he may be wise, for the wisdom of this world is foolishnesse with (a) God. Yea, the carnall mind is enmity against God, it is not subiect to the Law of God, neither indeede, can (b) bee: euery imagination, and high thing that exalteth it selfe against the knowledge of God, must be cast downe, & euery thought brought into captiuitie, to the obedience of (c) Christ; and then appeareth Faith, which bringeth forth most excellent obedience, though most ridiculous in the eyes of the world-

ly wife. Thus *Abraham*, being called of God out of Caldeah, hauing sold himselfe, hee followed God, he knew not whither (d): Againe, when the Lord promised him a Son by *Sarah* his wife, it was much against his naturall reason, hee being an hundred yeares old, and *Sarah* (e) ninety; but *Abraham* had sold himselfe, and therefore neither considered his owne body, nor *Sarah's* wombe, which were both as (f) dead, but gaue glory to God being fully perswaded, that what the Lord had promised he was also able to (g) perform: when also the Lord commanded him, to take his beloued and onely Sonne *Isaac*, and

Good Exam-
ples.

d Gen. 12. 1.

e Gen. 17. 17.

f Rom. 4. 17.

g Rom. 4. 19.

and sacrifice him, how contrary was that to his naturall reason and affection, for a Father to lay violent hands on his son, and neither spare him living, nor dead, till hee was burned into ashes? Yea, what a shake was this to his Faith, that hee should kill him, in whom he had receiued the promise, that hee and his should be blessed? But, hauing sold himselfe, hee rose vp early to doe it; for, he knew, that G O D was able to raise him vp from the (b) dead; wherefore, being thus prepared, he made an happy market; he beleeued, & it was imputed to him for righteousnesse, he became the friend of God, & father of all the that (i) beleue.

b Gen. 22. 3.
Heb. 11. 19.

i Rom. 4. 3.

But, the Philosophers are no good Chapmen ; for, whereas Christ hath pronounced; *Blessed are they that see not, and (k) beleeue.* And S. Paul saith; *We live by faith, & not by (l) sight.* They seek after (m) wisdom, and will beleeue no more thē they can see, or comprehend by reason, & therefore the misteries of the Gospel are foolish & ridiculous vnto thē: when S. Paul offered this Pearl to the wise Philosophers at *Athens*, preaching Christ, and his resurrection, they called him babler, and mocked (n) him: neither are the Philosophying Schoolmen, good Chapmen, because they haue not sold themselues, but turn Theology into witty questions, and bring the hidden

Euill Examples

k Ioh. 20. 29.

l 2 Cor. 5. 7.

m 1 Cor. 1. 23

n Act. 17. 13.

32.

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32.

Mysteries of God within the
compasse of reason, by their
subtle quiddities, and distin-
ctions.

Aggrauation.

Yea, we must not onely sell
our naturall and vnregenerate
wills, and reason, but also all
confidence in our own works,
and righteousnesse; so our Sa-
uiour hath taught vs, when
we haue done all wee can, to
say, Wee are vnprofitable (o)
Seruants: thus S. Paul became
a blessed Merchant, who, ha-
uing so much to be proud of,
and to glory in, and concer-
ning the righteousnesse of the
Law being vnrebukeable, yet,
for this *Pearl's* sake, such the
excellency of the knowledge
of Christ Iesus, he accounted

Luk. 17. 10.

Good Exam-
ple.

it losse, and (p) dung; & therefore made a good market, saying; *I liue by faith in the Sonne of God, who hath loued mee, and giuen himselfe for (q) me, And againe; To me to liue, is Christ, and to dye is (r) gaine.* But the Iewes are no Chapmen for this market, for, they going about to establish their owne righteousness, haue not submitted themselues to the righteousness of (s) G O D; in which condition were the Pharises, and are the Papists, who trusting in the merit of their owne Workes, and going about to establish their owne inherent, home-made righteousness, cannot submit themselues to the righteousness of God: no welcome

p Phil. 3. 8.

q Gal. 2. 20.

r Phil. 1. 21.

Euill examples

s Rom. 10. 3.

welcome Chapman to God's
shop; but such as are humble,
poore, and beggerly, that haue
sold themselves, their reason,
and righteousnesse, workes,
and wisdom; and doe alto-
gether hunger & thirst after
reioyce and glory in Christ,
and salvation by him.

2. His finnes.

Secondly, he that will buy
the truth, must sell, and sell all
his finnes: whereas there are
many poore and simple peo-
ple in the world, that haue
but a small share, either in the
gifts of nature, or good things
of fortune: all men are excee-
dingly fraught with sinne; &
nothing may more properly
be called a mans owne, then
his sin; a man would thinke
he

he might wel call such lands and inheritance his owne, as hee can shew good euidence for, and is come vnto him by diuers descents, and he hath legal writings to shew for it, made in such and such a kings raigne, hundreds of yeares agoe. But no man can shew such euidence for his lands, as a man may for his sins: The one can hardly goe so far as *William* the Conqueror, not much aboue 500. yeares: but the other hath his sin by inheritance from *Adam*, almost 5550 years since

Thirdly, there is nothing doth more beset a man, or cleaue more fast to a (t) man, or man can hardly be drawne to leaue, then his sinne; the leauing of some sins, is as the pulling out of the right

C

eye

1 Heb. 12. 1
 his sinne
 is as a man

Mat. 18. 8.

2 Cor. 6. 24

Obiection.

Solu.

Sense.

Doct.

eye, & the cutting off of the right
 (r) hand : But, righteousnesse, &
 vnrighteousnesse cannot dwell
 (w) together, there is no remedy,
 hee shall neuer haue the Pearle
 doth not first sell all his sins. A-
 las, who can doe so? Are we not
 all sinners? Was there euer any so
 righteous on earth, as sinned not?
 I answer; It is onething to haue
 sin dwelling, & another to haue
 it raigning in vs : this is meant of
 raigning sinnes : according to
 which sence, I will lay downe the
 doctrine in plaine tearmes, and
 prooue it; for, in this the very
 life of religion, and power of
 godlines doth consist.

Whosoever will enioy the sa-
 uing truth, with the comforts &
 benefits of the Gospell, must
 haue

haue no raigning sin ; but, for
 euer renounce and forsake both
 inward delight, and outward
 practise of euey knowne sinne.
 Oh, this is a hard taske : and as it
 keepeth a great many from mar-
 ket ; so others that seeme faire
 Chapmen, either to goe away of-
 fended ; or deceiue themselues
 with cunning trickes and shifts :
 Verie few but faile in one point
 or other of this lesson : but, let vs
 hearken to God's owne precept ;
Thou shalt loue the Lord thy God
with all thy soule, strength, and
 (x) *might* : Hee that doth so, can-
 not loue any sin ; for, the loue of
 God, is the fulfilling of the (y) law,
 whereof sin is the (z) transgres-
 sion. S. Paul biddeth all Christi-
 ans to glorifie God in their souls,

Confirmat

x Deut.

y Rom.

z Ioh.

Cor. 6. 7. 11.

Cor. 7. 1.

Thes. 5. 23.

1 Tim. 4. 8.

Mat. 5. 16.

1 Tim. 6. 12.

Philip. 2. 27.

and in their (a) bodies; & to cleanse
 themselves from all filthinesse of
 the flesh, and of the (b) spirit. And
 what hee commandeth, hee else-
 where praieth for; *The very God
 of peace sanctifie you throughout :*
*and I pray God that your soule, and
 spirit, and body may be kept blame-*
lesse, unto the comming of our Lord
Iesus (c) Christ. S. Iames also bid-
deth all Christians, Cleanse their
hands, and purge their (d) hearts.
 Yea, euery page in holy writ is ful
 of such precepts, though not
 such full precepts. As, *Let your*
light shine before (c) men. Let not
sin raigne in your mortall (f) bodies :
Let your conuersation be such as be-
commeth the (g) Gospell. The Grace
of God, which bringeth saluati-
on to all men, hath appeared, and
teacheth

teacheth vs to denye all vngodli-
nesse, and worldly Lusts, and to
liue righteously, godly, and so-
berly in this present (h) world. Be
yea holy in all manner of (i) con-
uersation. Yea, what is true Repen-
tance, but the conuersion of the
whole man, from all sinne, vnto
God? He selleth all his sinnes.
Such a sale holy David made,
who had respect to all (k) Gods
commandements; restrained his
feet from euery euill way, and ve-
terly abhorred all false (l) waies:
And Iosiah turned to the Lord,
with all his heart, & all his soule
according to all the commande-
ments of (m) God. And Zacharie
and Elizabeth walked in all the
commandements and ordinan-
ces of God, without (n) rebuke.

b Tit. 2. 1

i 1 Cor. 1.

Example

l Psal 119

l Psal 119.

104.

m 2 King

25.

n Lu. 1. 6

Luk. 19. 8.

Zaccheus, hauing found the Pearl, sold all his finnes, hee stood and said; Lord, the halfe of my goods I giue to the poore, and if I haue taken anything from any man, by false accusation, I restore it (or) foure-fold. Marie, who had beene a notorious and infamous sinner, hauing found this Pearle, shee sold all her finnes, both for delight and practise, vtterly forsooke, and detested her former, sinful, & vnchast life; her eies, which had beene full of adultery, became as riuers of teares to wash Christs feete; her haire, which doubtless had beene plaited, and laide abroad, an enticement to sin, was made a towell to wipe his feete; her face, which had beene impudent, was filled with shamefast-

nesse, and modesty, she came behinde (p) Christ : The poore Theefe, finding this Pearl on the Crosse, how did he sell all? What a change was there wrought? that little time he had to liue, how well and godly did hee spend it, in rebukes, confessions, and prayers (q)? The Iaylor, who doubtlesse had beene the instrument of cruelty in punishing the Apostles, hauing found this Pearle, hee sold all his sinnes, brought them forth of prison, washed their stripes, set meat before them, and reioyced, that hee & his household should beleue in (r) God. Yea, such as had vsed curious arts, finding this pearl, sold all their sins, and in detestation thereof burnt their bookes, though worth fifty

C 4 thou-

p Luk. 7.

q Luk. 23.

r Act. 16

thousand peeces of (s) silver.

Oh, these were Merchants, and made an happie market indeede! Yea, true repentance worketh such shame and (t) confusion; such zeale, indignation, and (r) reuenge; such beating on the breast, with the (w) Publican; such smiting on the thigh, with (x) the Prophet; such a change, that their old companions take notice thereof, that they will no longer run into the same excesse of riot with (y) them. But no maruell; for they haue sold all their sinnes, & are become new (z) Creatures. So must all doe that will buy the Pearle.

But now, alas, how fearefull will the condition of many bee found, if we make application?

Many

Et. 19. 19

Dan. 9. 7.

Cor. 7. 11.

Luk. 18. 13.

Jerem. 3. 19

Eccl. 4. 4

Cor. 5. 17

Application.

Many seek for this goodly Pearl
seeme very desirous to haue it,
commend it, and the sellers of it;
but, will not sell all they haue.
They come to the Church, heare
the word diligently, respect the
Ministers of the Gospel reuerent-
ly, cheape[n] faire, and stand at of-
fer, and proffer; but they would
haue the Pearle, and their sinnes
too; they will by no meanes bee
drawne to sell all them. If you
doe remember, there were foure
things laid downe in the Do-
ctrine. First, they doe sell. Second-
ly, all sinnes. Thirdly, in regard
of inward delight, and outward
practise. Fourthly, for euer.

Against which, foure sorts of
Chapmen doe offend, who (if
they reforme not) shall neuer

Examination

eniov

Sorte.

enjoy the Pearle

First, are such as leaue one sin,
and take vp another; and com-
monly, that they take, is worle
then that they left; so, some leaue
prodigality, and become coue-
tous: luke-warme Protestants,
become Idolatrous Papists: some
superstitious, become prophain:
and many Atheists, turne Here-
tikes: In a word; a great many
thinke, they haue made a faire
market, when they consider
what they haue boene, but neuer
consider, what they are: what
they haue lost, but not what they
haue taken vp; whereas in truth,
they haue only made an exchange,
and that for the worse; whereas
my Text saith; They must sell
and deliuer seison.

Another

Another sort there is, that would sell some; yea, many, but not all their finnes: such a Chapman was *Herod*, hee did many things, but not (a) all, his heart was still on *Herodias*; he had not gone so far as *David*, to haue respect to all (b) Gods commandments; *Thou shalt not commit adultery*, was cast behind his (c) backe, hee could not abide to heare of (d) that: the young man such another, hee offer'd faire, left but one (e) thing, but would not part with that, but fell off, and mist the happie bargaine.

Alas, this is the wofull condition of many, they will part with some finnes, yea, not sticke to part with many, but retaine some one singular and beloued sinne, they

1 Sort.

a Mar. 6. 3
τομα ειναι οποιον
τα.

b Psal. 119.

c Psal. 50.

d Luk. 3. 35

e Mat. 19.

Applicatio

Mat. 5. 29.

they will pare fingers and toes to the quicke; yea, launce some part till the blood gush out; but the right eye will not out, the right hand will not (f) off. Such Customers the Deuill liketh well enough, he careth not how many sins we part with, so hee hold vs fast but by one, hee knoweth well, that one raigning sinne o-uerthroweth all religion. One would thinke it but a smal sinne, the sinne of the tongue; yet S. Iames saith, *If any man seeme religious, and refraine not his tongue, this mans religion is (g) vaine.*

Iam. 1. penul.

We.
exhortation.

Oh, remember this Text, hee that will haue this Pearle, must make a full sale of all. To retaine a part, is not to sell, but with Ana-

mas to (h) dissemble. He that keepeth sinne, in any part, looseth Grace, in whole. To loath some sinne, and loue other, is but halting. One Colloquintida spilt the whole messe of (i) portage. Is not a ship suncke by one leake; a besieged Citie lost, by one breach; a bird caught in the snare, by one foot, as well as the whole body? a man killed by one disease? Hee is no good Chapman in God's shop, that doth not, with *David*, *Vtterly abhorre all false waies*; yea, those especially, wherein hee hath sometime walked with greatest delight.

Oh, let vs remember the Preface which *Moses* setteth before the Law; God spake (Δ li) these words and saide; Hee spake not the first and

h Act. 5. 3.

i 2 King. 4. 1

James 2. 10.

and second, no, nor all the commandements of the first Table onely, and there left, but he spake *All*; gaue as great a charge to keep euery one, as any one: And S. James saith; *He that breaketh one, is guiltie of (k) all.* He, that wittingly, and willingly transgresseth any one, will (if occasion serue) breake euery one: wee see that in *Herod*, though he did many things', yet he made no conscience to breake the seauenth command; he, hauing occasion, made no conscience of the third, but sware to a wanton Dancer to giue what shee should aske, though to the halfe of his kingdom: yea, made no conscience of the sixth command, but most cruelly, for his faithfull dealing,

persecuted to the death *Iohn* the Baptist, *A greater then whom was not borne of (l) women*: so dangerous a thing it is, to liue in any knowne sinne; though a man part with neuer so many, yet that one remayning sinne will (as occasion serueth) bring all the rest againe; wherfore be sure ye make a thorough sale, sell all your sins, be faithfull with *Moses*, and leaue not an hoofe behinde, *Exodus 10. 26.*

A third sort of Chapmen there are, that sell, and all, in regard of outward and customable practise; in the meantime, there is a secret inward pleasure and delight; oh, there is still a good wil borne to such and such a sin, if ability, time, and occasions did serue;

1 Mat. 11. 11.

3 Sort.

serue: the heart will not seale and
 confirme the bargaine and sale,
 but doth rather grudge at it, and
 seeke to picke holes in the eui-
 dence: but such as will buy the
 Pearle, must be sure the heart sell
 all; for, if lust and delight raign
 in the heart, the sale is nought:
 as *David* saith; *If I regard iniqui-
 tie in my heart, God will not heare*
 (m) mee.

Psal 66. 18.
 Obiect.

Prott. 20.
 Solution.

Oh Lord, will some say; Who
 can make such a sale? Who can
 say; *Mine heart is cleane*? I answer,
 That, as the sale of all sinne, doth
 not importa not sinning at all,
 (for, if none but such, then none
 should buy the Pearle) but not an
 habituall & customable sinning
 which the Scriptures call; *A com-
 mitting of (o) sinne*. so neither doth
 this

Ioh. 8. 34.

this cleansing of the heart imports an vntterfreedom from sinfull lusts, motions, and desires, but, a disliking, resisting, and bewailing of them with the Apostle; *Oh, wretched man that I (p) am!* So that if thy soule and conscience can truly witnesse, there is nothing more gricuous, irksome and displeasing vnto thee, then the corruptions of thine heart, which, as they doe appeare, thou dost checke, snub, and suppress, the sale is good, and thou shalt haue the Pearle.

A fourth and last sort there are, who sell all, both for outward practise, and inward delight, but not for euer; like *Lot's* wife, they looke backe (q) againe; with *Demas*, they returne to the world a-

p Rem. 7.
nalt.

4 Sort.

q Gen: 19.

.Tim.4.10.

2 Pet. 2.20.

All his substance.

gaine (s) ; and, hauing once escaped the filthinesse of the world, yet come to be entangled againe, and are like the Dog, returning to his vomite ; and the washen Sow, to wallowing in the mire (t) againe : the consideration whereof maketh good what I said before ; that, of many Chapmen, few buy this Pearle, because few make a perfect (All) of their sinnes, for such an one selleth All, both for outward practise, and inward delight, for euer : and yet the bargaine is not made, there is a further sale yet to be made, *viz.*

He that will buy this Pearle, must sell all his substance, and all his worldly goods, and temporall estate he hath here.

Sometimes this Pearle is so

deare, as it will cost all that a man hath ; his houses, lands, goods, honour, peace, libertie, and life ; as in the daies of the persecuting Emperors, and Princes, when goods, libertie, and all were confiscated, and they cried ; *Christianos ad Leones*. So, truth was deare in this Land, in the daies of *Queene Marie* ; there was a great famine, in her daies, of corne, and they were glad to make bread of Oke cornes (saith the History) but, the word of God was dearer, and the Pearle of truth more precious, so as many holy Martyrs sold all they had to buy it. Such good chapmen were the Christian Hebrews, who suffered with ioy the spoile of their (u) goods. and those of whom the same A-

Examples

u Heb. 11

postle also speaketh, who for the
 Gospel, and a good conscience,
 were tryed with cruell mockings
 and scornings, bonds and im-
 prisonment, they were stoned
 and sawen asunder, tempted and
 slaine with the sword, wandred
 about in Sheepe-skinnes, and
 Goat-skins, being destitute, af-
 flicted, and tormented; they wan-
 dred in deserts, and mountaines,
 & in dens (w) &c. And such chap-
 men were the beleuers in the pri-
 mitiue Church, who sold their
 possessions, and goods, and pau-
 ned them to all men, as they had
 neede. Such a Chapman was S.
Paul, who professed, he was not
 moued to know, that bonds and
 afflictions did abide him; yea, he
 did not count his life deare, that

Heb. 11. 37.

2. 45.

he might finish his course vvith
(x) ioy. And thus rebuked such,
as vvith teares besought him, not
to goe vp to *Ierusalem*, *What mean*
you to weepe, and to breake mine
heart, for, I am readie, not to bee
bound onely, but also to dye at Ieru/a-
lem, for the name of the Lord(y) Ie-
sus. Such a franke Chapman was
Moses, who refused to bee called
the sonne of *Pharaoh's* Daugh-
ter, and chose rather to suffer af-
flictions vvith the people of God,
then to enioy the pleasures of sin
for a (z) season. Thus you see,
the Pearle hath bin, and may bee
so deare, that a man must indeed
sel all that he hath in this world,
to buy it.

But, blessed be God, in these
happie daies, this Pearle is cheap;

x Act. 20

y Act. 21.

z Heb :

Applicatio

a. 55. 1.

wee may buy it at an easie rate:
 now, if euer wee may say with
 the Prophet; *Come buy without*
 (a) *money*: Come, take paines to
 fetch it, and haue it; you neede
 not sell all, nor any thing you
 haue for it, but keepe it, and all
 you haue: yea, many by this
 Pearle, haue beene enriched, and
 made happie in the world, many
 a man preferred to great dignity,
 honour, office, authority, wealth,
 in Church & Common-wealth,
 for his profession of Religion
 and godlinesse. Oh happy time!
 But, let me tell you; this Pearle
 neuer was, is, nor shall be chea-
 per, but he that will buy it, must
 in his affection, sell all that euer
 he hath. And God accepteth of
 affection for action, as God ac-
 cepted

cepted the full purpose and resolution of *Abraham*, to sacrifice his Sonne, as if he had (b) done it.

b Gen. 22.

Oh, examine your soules, what is it you doe chiefly minde? Are your praies, & that in your beds by night, powred out vnto God with sighs and teares, when no eye seeth, no eare heareth you, for the preservation of the Gospell, and truth of God to you and yours? Doe you esteeme it as the greatest blessing in this world, and so, as in comparison of it, you esteeme the whole world, with all the pleasures, profits, honor, and happinesse thereof, as most vile, base, and contemptible; and those many good things, which with it you enioy, and they are deare

Examinatio

deare vnto you; yet, for it you would hate and become prodigall of. Or, at least, art thou grieved and forrie in thy soule, that thou discernest weakenesse, and fearefulnesse, and want of such resolution; and dost thou vnfainely pray to God, to giue thee such loue, zeale, and courage. Oh, then, bee of good comfort, thou hast made a good market, thou hast gotten the Pearle, and the Deuill shall not bee able to rob thee of it. But, if thou bearest a faire face, makest profession of much loue to the Gospell, in times of peace, and so long as it may stand with thine honor, and wealth; but, God knoweth, thou mindest earthly things, thou lovest this world; if times of tryall should

Should come, thou wilt inew thy selfe to be but an Huckster, a Broker, a Mounte banke, and Quack-saluer.

Oh, then, see there bee truth and sincerity in the heart, reunite your languishing, drooping, and dying zeal to the Gospell; let your neuer contenting preferments; your neuer satisfying pleasures; your neuer filling profits; your momentany, and euer-dying liues, bee esteemed as dung, in comparison of the euerlasting truth of God for the saluation of your soules.

Oh, that men knew how inuauable the truth of God is; one iot thereof more worth then heauen & earth! Oh, that men knew how happie they are that haue it!
and

Exhortation

Arguments

and how rich, though neuer so
poore in the world, Reuel. 2. 9.
*Happie is the man that findeth wis-
dome, and getteth understanding,*
Prou. 3. 13. And how poore,
and miserable, & wretched they
are that want it, though know-
ing no end of their worldly
wealth? and so decked with
Pearles, that they glister like the
Sunne, and dazle mens eyes to
looke vpon them. Oh, that yee
knew this acceptable time, and
that God may offer this Pearle to
others: Oh, then would you be-
come franke Chapmen, and sell
all yee haue to buy it.

rouocation.

And will you not doe so be-
fore Market be done, and Shop-
windowes shut vp? Look vpon
the Idolater, he is a franke Chap-
man.

man; he will not sticke to sell all
 hee hath, to satisfie his fleshly
 minde (for so S. Paul saith; *Ido-*
latric is a worke of the (c) flesh,)
 When the Childre of *Irael* were
 so earnest with *Aaron*, to make
 them a God; to coole their de-
 sire, and preuent it (as some of
 the Fathers construe it) hee bad
 them bring, not ordinary gold,
 in wedge or coyne, but Kings,
 yea, their golden Eare-rings, that
 were in the cares of their wiues
 and children; but, did they stick
 at that? No, (saith the Text) *They*
did breake them off, and bring
(d) them. An Idolater thinketh
 nothing too deare for his Idol.
 Looke vpon the Epicure, he will
 spend all hee hath for his belly.
 Look vpon the proud person, he,
 or

c Gal. 5. 20

Difficilia pre-
cepit: ut isto
modo, ab illa
intentione re-
uocaret. Aug.
quest. 141. 1
Exod.

d Exod. 32.

or shee, will spend all they haue
 for their backes; to bee clothed
 gorgeously, and phantastically.
 These are frank chapmen indeed,
 and neuer sticke at the price.
 What, shall the Idolater sell all he
 hath for his (e) Diuells, & dung-
 hill gods (as the Scriptures dis-
 gracefully call Idols.) Shall the
 Epicure sell all he hath, for the fat
 and sweat, to sacrifice to his bel-
 ly, his (g) god, which remaineth
 there but a while, and is purged
 into the (h) draught. Shall the
 proud person sell all hee hath for
 glorious colours, lost sometimes
 with shining of the Sunne, or a
 shower of raine; or, for fine ap-
 parell, which vsed, is quickly
 worne to rags; or, layde vp, is ea-
 ten of Moths, and shall we pinch

Leuit. 17. 7.

2 Cron. 11. 15

Ezech. 22. 3

Philip. 3. 19

Mat. 15. 17

to sell all wee haue to buy the truth of God, for the eternall saluation of our soules? Shall prodigall sinners for vanity, errour, falshood, sell themselves, their states, bodyes, soules and all? and vvee pinch at the least price, for the eternall verity of God? God forbid; then most unhappie we, that euer it vvas offred vnto vs.

Oh England, nowv this pearle is offred vnto thee, take heed thou foresewest not the Market, it is more worth then mountaines of Indian gold; if God in iustice take it away, if euery showre of raine, were a shower of gold; and euery stone in the Land, as precious as the Rubie, Margarite, Topaz, or Carbuncle; or any other, by Gods appointment, set in the
high

Conclusion.

Exod. 28. 17.

high Priests (i) Brest-plate, thou wilt be poore & beggerly; herein lyeth thy true wealth, for which thou art so renowned through the Christian, & heathen world. Oh, buy this Pearle, and weare it; vveare it in thine eare, heare the Word diligently, and reuerently, vveare it in thy forehead, be zealous in the profelssion of the truth; weare it in thy bosom sincerely, belecue and loue the truth; weare it on thy fingers, obey and practise it in life and conuersation; bethou a righteous Nation, keeping the truth, and the GOD of truth will keep thee. AMEN.

Esay 26. 2.

F I N I S.

